13 25. MANGO is a moderately large limestone and volcanic island, 8 miles south of Kanathea, 20 miles W.N.W. of Tuvutha', and 17 miles N.N.E. of Thithia. (S.17° 27', 179° 09' W.). It is surrounded by a fringing reef, about 1/2 mile wide. On the north there is a wide gap in the reef, forming an excellent anchorage with the prevailing S. to E. winds. The island is nearly circular, 3 miles in diamtere, and reaches an elevation (Mt.Rider) on the south of 730 feet according to the owner (the Pilot Book, H.O.166, p.372, gives 670 feet). Two other high volcanic hills overlook the west coast, and there is one nearly as high in the north ridge.

This marginal ring of hills, partly volcanic and partly of upraised coral limestone, encloses a broad central basin which is at present 245 thickly planted to coconut palms. It was formally used for the [248] cultivation of sugar cane, and prior to that for raising cotton. The [249] old sugar mill still stands near the owners houses, toward the center 361 of the basin. From it a small tram line runs to the N.E.bay.

●497 The island is owned by Mr. James Borron, and is managed by his son. There is no native population other than the workmen employed on the 423 plantation, which are mostly Indians. It is one of the most productive 469 and luxurient islands in Lau, and would be well worth an extended 162 biological survey. There is a dense forest among the limestone hills 13 on the N.E., hanging with tropical vines, and with lianas up to 15 inches in diameter. The volcanic hills are covered with the usual grass and scrub, and here and there are groves of Casuarina trees. A small lake, in the N.W.gap, supports a flock of wild ducks, and other bird life is abundant.

312 Water is abundant. A large stream drains the central basin, flowing N.E. to the nearly enclosed bay. There are also several small lakes and pools of fresh water.

245 At present about 500 tons of copra are produced annually. A herd

501

501 BOATS--types of water craft (e.g., rafts, skin and plank boats, bark and dug-out canoes, motor boats, sailing vessels, steamships); specialized craft (e.g., ferries, tugs, canal boats, tankers); mode of propulsion (e.g., poling, towing, paddling, rowing, sailing, power propulsion); rigging; machinery; gear (e.g., oars, paddles, rudders, anchors); seating, eating, and sleeping accommodations; etc. This category is designed for descriptive data only. See also:

Power 37
Cordage 283
Shipbuilding 396
Water transport 606
Boat names 662
Naval vessels 716

1:. Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

First fruits are offered for yams, taro, and ripe plantains; not manioc nor sweet yams because they are despised food. It was considered low to eat before the first fruits had been taken to the Lord of Naiau. They are offered up in the usual way.

NAVIGATION

Large canoes were in olden times housed in sheds on the shore. In dragging them to the water the "chant of the canoe" (*tama ni wangga*) was sung to keep time, the man who entoned standing between the hull and the float and patting the sides of the hull singing:

Eie eie
A mbimbi a vesi; The Greenheart is heavy;
A wangga tambu ka thoka e. The sacred canoe is being launched.
A i tipi ni koli i. The dog's penis,

On the last syllable all pull.

The triangular sail consists of strips of specially made matting sewn together. It is tied between two long poles, the gaff and the boom; their meeting point, the tack, being called "the foot of the sail." The sail is hoisted by a halyard passing over the fork of the masthead, the halyard attached to the outrigger boom. The tack is placed against the ridge provided for it on the forward deck, the weight of the sail and the pressure of the wind helping to keep it in place. One halyard, the *save*, is attached to the boom. The one with which the sail is hoisted is called *i vakarewa*. (See Pl. III, *C*.)

Williams describes the manner of sailing (18, p. 85):

> I did not sail in a canoe. The canoe always sails with the outrigger to the wind; that side is spoken of as "above"; to leeward is "below." To tack, the canoe is turned around and the sail is pulled up and moved to the other end; hence tacking is described as pulling up (*thavu*).

The steering is done with a big steer oar tied between the hull and the float; it is moved from one end to the other in tacking. To put down the helm is *uli*, which is the general term for steering; to put it up, *tau*.

The points of the compass do not appear to be well defined. The south-east and thereabouts is called *theva;* it is the quarter from which the trade wind blows. North is now designated by *tokalau*, but this term is said to have extended formerly from north to east. Below, or to leeward is *ra*, a general term for west to north, as opposed to windward, above. Between *theva* and *ra* is *theva-ra*, the term said by some to extend between Naiau and Moala or between northwest and southwest. I have never heard it used of anything as far north as the northwest, for which quarter they

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6 Lakemba

use *vualiku*. An easterly wind is described as "wind from the sun" (*thangi a singa*) and anything to the east is "in the face of the sun" (*mai mata ni singa*).

Stars and Weather

The Tongans and the Levukans used to be Tui Naiau's navigators (*ndau soko*). They sailed by the stars, yet I could get very little information about them from one of the best informed of the Levukans and from one of the most talkative. Both informants say the stars had no names; sailors merely knew the places over which they stood. The only ones that had names are: Vola Singa, Mark of Day, probably Venus; Vola Mbongi, Mark of Night, in the middle of the night (the informants first said it was Jupiter then Saturn), sets over Nairai; Kalokalo Ndromu, Setting Star, a reddish planet which leads to Koro (this may have been a name for all planets); Iri Mbuli, Fan, the belt and sword of Orion, the sword being the handle. Taisoso, Bunch, the triangle of Taurus; Matandravu ni Sautu, Hearth of Plenty, and Matandravu ni Ndausinga, Hearth of Famine, are the Clouds of Magellan which are also known by their Tongan names Maafu Lele and Maafu Toka; Nga, Duck, is the Southern Cross, the pointers are a man preparing to throw a stone at it; Kato ni Mbulasi, Remnants Basket, a group of stars close to Orion's Belt in a line with it on the side opposite the sword; I do not know which group.

The spots in the moon are believed to be Tukai, Granddad, who is plaiting coir rope; and Mbui, Granny who is cooking their food.

Of old sailing was done at that time of the year when navigation was safe; during the hurricane months the canoes were beached. December and January are hurricane months; February rarely so; March is the worst so one man calls it the "month of spirits" because the waves and the winds devour men. A squall is called "the edge of the black cloud." If the wind shifts from the southeast to west or southwest by the north it will not remain long in that quarter, but will jump back suddenly to southeast. When becalmed the natives sing out.

> Quick, quick, quick; come quick, come quick;
> Come on board, on board on the outrigger side;
> It has come aboard, but it is little:
> Quick, quick, etc."

Canoes had pennants hoisted on the mast They were made of bark cloth, or of long and narrow matting. Two specimens of matting from Ongea now in the Pitt-Rivers Museum measure 1½ fathoms long and 2 inches broad; these are for small craft; for big craft they attained to 5

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

fathoms. Some were made of *yasa kiki*, a thing like a fan adorned with bark cloth and hala and tied to a long coir string. These pennants are now called *kuila*, but it is not known where the word comes from; the Fijian is *tawake*. In Lakemba and Ongea the pennant is tied high up the mast; in other places, lower down; but no canoes were allowed to come into Lakemba with pennant flying except those of a nobleman or a great sister's son (*vasu*) (p. 40).

If a canoe belonging to commoners came in they lowered the sail outside the passage and paddled in. Otherwise they would be beaten. On arriving opposite the landing place commoners sang out, "*O oa*." If a whole fleet were coming, the commoners would wait till all arrived and come in together, salute, beach their canoes, and go to Big House to report. It was forbidden to pass on the outrigger side, that is to the windward, of a nobleman, because the nobleman's canoe would be lower. If a canoe coming in were to pass on the outrigger side of a nobleman's canoe which was just about to leave, the commoners would land and bring a whale's tooth as a supplication because it was unbecoming towards a nobleman. In such a circumstance they need not be introduced by a herald.

If a canoe is wrecked and the crew reach land the people of that island make a feast for them and give them clothes. The crew go home and prepare mats and sheets of bark cloth and some time or other bring them to the chief of the island.

If a shipwrecked man lands in safety, his people hold a feast called *i mburua mbula*, a "living death-feast."

FISHING

Net Fishing

Fish are most abundant round the north coast from Waitambu to Nasangalau, because the reef is farther out and mangrove trees are plentiful there.

The *nungga* is the choicest fish, yet the *sangga* is the fish for nobles, probably because of its great size. The head of the fish is given to the chief. Some fish are poisonous at certain times of the year.

Cetaceans, classed as fish, are not eaten. One kind of porpoise which comes up vertically, is said to be chief (*turanga*) among porpoises. Turtle is also classed as fish.

The word *nggoli*, though a general term for fishing, applies more particularly to fishing with nets.

The usual method of fishing is by driving into nets. The women blacken their faces with soot or powder them with turmeric as a protection

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

342 574 *i yau*) are given to the workers when they come down, called *vakevu* (to bring down); but in Lakemba there is only a feast, consisting of grated pudding and pig. Another similar feast is made for the walls.

342 When the house has been strewn with grass and mats kava is made, but no feast. This is called "spitting on the mats" (*kanusivi tambakau*), or "spitting on the house" (*kanusi vale*). There is no spitting.

An informant says:

342 643 565 House-building now is a poor affair compared with what it used to be. Of old the whole of Lakemba would come to build the Tui Naiau's house. Villages would work for a nobleman who was connected with them. If a man of Tumbou wished to have a house built he would carry a feast to the chief with his request; the chief would assign a certain village to build the house; of course the man had to feed them.

342 565 The side of the house towards the sea was called the noble side (*yasa turanga*), and with it went the east end, or, if the house were perpendicular to the seashore, the east side was the noble one, and with it went the sea end. If Tumbou village alone were building, Katumbalevu would work on the noble side, and Valelailai on the end that goes with it; in house-building Valelailai goes with Katumbalevu, that is why they are joined together as Tai; Tumbou quarter would divide the other side and end.

If the whole of Lakemba were building, the Town took the noble side; Wathiwathi and Waitambu would take the east end on account of Wathiwathi; Natokalau took the other side and end, Nasangalau and Nukunuku taking the side, Yandrana and Vakano the end. If Natokalau alone were working Nasangalau took the noble side, Nukunuku the sea end, Yandrana the common side, and Vakano the land end. It was forbidden for the commoners (*kaisi*) to tie their thatch higher than the top reeper until the nobles had tied theirs so as to inaugurate it (*sevu*) up to the top. The other side could then be finished.

342 574 Should Natokalau be building a house in Tumbou, Navuaira would make a feast for them, and then attend to their own affairs; or if Navuaira were building, Natokalau made the feast.

Canoe Building and Its Ceremonies

501 Almost all the canoes in Lau are dug-outs, and all carry outriggers. Lemaki told me of small plank canoes (*wangga vonovono*) 3 or 4 fathoms long, introduced by his family, but I did not see any. There are three grades of dug-out canoes: paddling canoe (*wangga vothe*); sailing canoe, called beam float (*thamakau*) in opposition to the third kind, the double canoe (*ndrua*), which for outrigger has a smaller canoe and which was built on a keel of two boards. The paddling canoe alone is common; the others being superseded by the cutter, only one of each surviving in Lau in 1910.

The paddling canoe (Pl. III, *D*) is used in smooth water only, either inside or outside the reef. It is punted in shallow water and paddled in deep, and can be sailed in calm waters.

396 The sailing canoe (Pl. III, *C*) is larger, more stoutly built, with high wash strakes, and is decked fore and aft. Figures 9 and 10 show the con-

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

526 A race (*rova*) was then held. The whole of Lakemba took part; there might be as many as three hundred runners, a custom still observed. When the new provincial cutter was brought to Lakemba the race started from a point about half to three quarters of a mile from Tumbou along the beach toward Tarukua; the ladies stood at the goal with bark cloth tied on sticks like flags. The runners are placed in several rows, each man pleasing himself except that none is allowed to stand too far in advance, and the man who won the last race is placed hindmost "to keep guard on the beach" (*vakatawa nuku*). One man stands about half way with a conch; when he blows the conch the signal is given: "Stamp once, stamp twice, stamp thrice, stamp four times, run." The man with the conch runs and blows as he runs; if the others catch him up he is trodden upon. Sometimes a man will hide in the bush and join in near the goal; in the old days if he was caught he was hit by the nobles; nowadays he is stamped upon, the common method of "ragging." While the men run the ladies wave their flags and sing:

[539]

Ure, ure wi, urea.
Laki kau mai a i sulu loaloa,
A ondra i suai a ngone sokoa.
Ure, ure wi urea.
Laki kau mai a masi volavola.
A ondra i suai a ngone ni Tonga.

Shake, shake the plum tree, shake.
Bring the black cloth,
A rag for the sailor boys.
Shake, shake the plum tree, shake.
Bring the variegated tapa,
A rag for the boys from Tonga.

Another runs:

Niu lele ki Tonga, lele mai,
Tou sa veithoka, niu lele.

Coconut that crossed to Tonga, crossed back,
Let us cast spears, floating nut.

The man who gets in first is said to salute the race (*tamaka a rova*). A piece of bark cloth is wrapped round his legs, and is called "the burying of his legs" (*a i mbulu ni yavana*). If a man is present who does not belong to Lau the winner hands him the bark cloth, otherwise he keeps it. The remainder of the stuff is divided among the carpenters and the crew; these gifts are called *i rova*. Unlike the race for a new garden (p. 102), this race has no ulterior motive (*vakaimbalembale*), but is merely a matter of kinship.

501 [431] After a year or two the owners of the canoe again make gifts which are called the finishing of the canoe (*i vakaoti ni wangga*).

501 574 The Lauans made the *mbutambuta* and other feasts for the large canoes ordered by the Tongans and for small plank canoes, but for none did they make as big feasts as for canoes ordered by the Tui Naiau. The eating for . . . " was held for small canoes if the owner could afford it.

50 Canoes known as "nets of the dead" did not remain long in Lakemba: they were taken to Mbau, Thakaundrove, and Tonga; some remained in

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

Lakemba, but sooner or later some nobleman would come from abroad, see it, and beg for it. The nobles of Lakemba had each his own big canoe which he provided for himself and which had no name.

Drums

Drums (*lali*) are hewn out of solid trunks of greenheart of India. Most of them come from Namuka. In shape, they suggest a short, pot-bellied, very high canoe cut off at both ends. They are placed on logs to give more resonance, and are beaten on the outer rim with two round mallets about a foot long by one or two drummers.

Big state drums (*lali vakaturanga*) had names; thus one was called *A i rongorongo i valu*, or rumor of war. It was not the custom, as in some parts of Viti Levu, to give the drum the name of a certain person or hold a festival in its honor.

Formerly drums were beaten for war and other occasions, using different rythms. Now these rythms are used for other purposes, calling a meeting together, children to school, adults to a dance, to statute labor, to church, or to a funeral.

WOMEN'S INDUSTRIES

Bark Cloth

The paper mulberry tree, of which bark cloth is made from the inner bark, is planted. It is called *masi*, and bark cloth is also called *masi*.

The men slit the tree downwards, remove the bark as a whole, and hand it over to the women. Two "leaves" are called *ngaho*; ten *ngaho* make one *tokau*. The women soak the bark in water for one morning, if it is small, but leave it overnight if it is a large piece. Then they scrape off the outer bark with shells and roll up the strips of inner bark to keep. The process as witnessed was as follows:

When a woman wishes to beat out the bark, she soaks the strips and beats them on a heavy flat log called *ndundua*. The mallet used is heavy with four sides, two or three of which are grooved lengthwise. The strip is wet, beaten out to the required breadth with the grooved side of the mallet, folded, beaten again, folded a second time, and finished off by beating with the smooth side of the mallet. The rough ends are then cut off. The folds are smoothed out with the hard and the pieces dried in the sun. These strips are called *tutu* if required to paste together into sheets (*ngatu*); if used as they are they are simply called *masi*. Formerly single pieces were used as loin cloths, now as kilts or scarfs on special occasions as at circumcision. Single pieces are sometimes beaten out very thin, giving them a glossy appearance, and were formerly thus used as turbans.

Single pieces are sometimes smoked; first oil scented with *mamba* fruit is applied; then a shallow hole is made in the ground, planted about with four sticks, round which some twenty or forty pieces of bark-cloth are placed, and smoked with the roots

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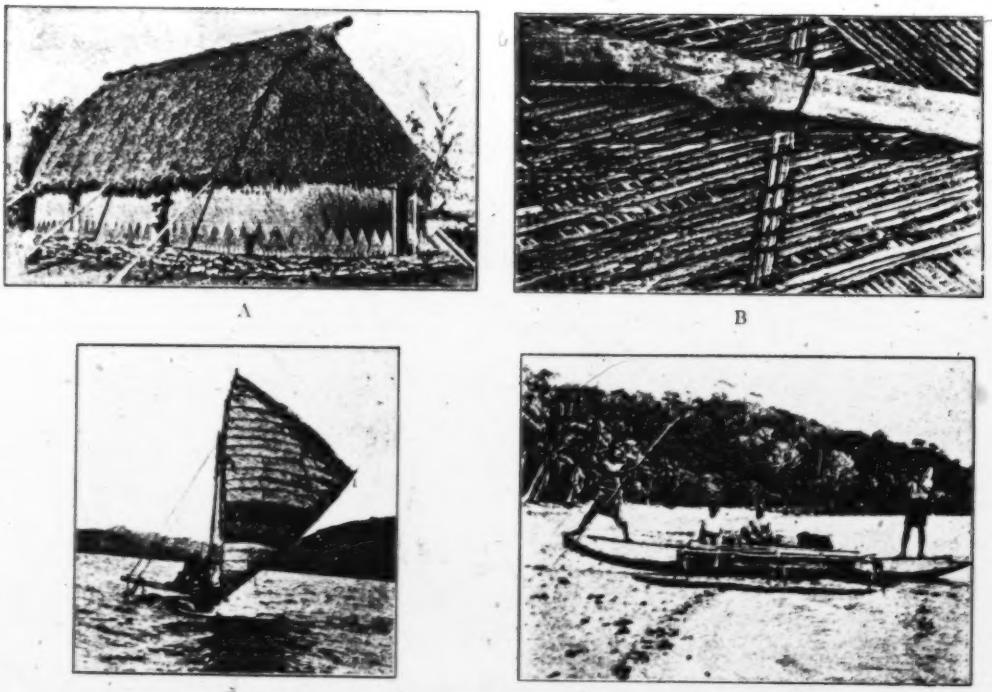

A B C D

LAUAN HOUSES AND BOATS. *A*, TONGAN STYLE HOUSE. *B*, SECTION OF WALL OF HOUSE, LOTOA STYLE; *C*, KIAN SAILING CANOE; *D*, MOALAN PADDLING CANOE.

[End Plate 3]

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

The coil is boiled in the dye mixture for about 10 hours and then soaked in a container for about 12 hours. It is then left for about 24 hours in a container with soft black mud, washed in fresh water, and hung out in bundles to dry. When boiled the black dye fades slightly. Yellow sennit is made by boiling a coil with scraped *kura* roots for two hours.

Canoes

I witnessed the process of construction, of sailing, and of paddling canoes on the islands of Kambara, Fulanga, and Ongea. Information concerning navigation was obtained on six interisland canoe trips in good and bad weather over a distance of 200 miles. Information concerning the double canoe was obtained from many old informants who had participated in their building and sailing. Much of it was furnished by Tatchini, the *lemaki* carpenter of Kambara. No complete double canoe is found in Lau today. But on Fulanga I examined parts of a small *sauthoko* constructed by Mathiu, the carpenter of Nasava, a chiefs' carpenter clan of Muanaithake, and on Levuka, Lakemba, a model *sauthoko* constructed by the same carpenter.

Two types of canoes, the single sailing canoe (*thamakathu*; pl. 5, *A*, *B*) and the paddling canoe (*wangga vothe*) are still made and in constant use in southern Lau. Both have single indirectly attached outriggers. The sailing canoe is a five-piece, completely decked canoe equipped with mast and lateen sail. The paddling canoe is either a simple dugout or a dugout with decked washstrakes. Only large sailing canoes are used outside the reef.

Informants say that formerly an outrigger canoe, called *ndavilai*, was also made. It resembled the *wangga vothe* but head and stern were of equal size and shape.

Two types of double canoes (*ndrua*), the *sauthoko* and the *tambetembete*, were formerly built in southern Lau. The *sauthoko* consisted of two built-up, decked canoes; the main canoe (*kata*), and the balancing canoe (*thama*), which served as outrigger. The *tambetembete* was a plank canoe with a keel said to have been introduced and built by the *lemaki* carpenters and the Tongan carpenters, who came to southern Lau for greenheart timber. Double canoes were used in interisland voyages in Fiji and between Fiji and Tonga.

Informants say that a raft (*ulatoka*), composed of logs lashed together with sennit, was formerly built to carry heavy loads. The *ulatoka* is mentioned by Williams (*27*, vol. 1, p. 76), and a model of an *ulatoka* in the Fiji Museum has been described by Hornell (16, p. 332).

Canoe making is today, as in the past, the most important industry in southern Lau because hard greenheart timber, used for hulls of double and large single sailing canoes, grows abundantly only on the forested, limestone island of Kambara and to some extent on Fulanga, Ongea, and Wangava.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

396 Canoes from southern Lau were used by chiefs throughout the Fiji islands and in Tonga where there is no hardwood. Tongan chiefs sent their own carpenters and workmen to Kambara and Fulanga where they lived for two years or more building large double canoes to be used in Tonga.

According to informants, the last double canoe was made in Kambara about 30 years ago. However, large sailing canoes and paddling canoes are still made. Since the fall of the copra market large sailing canoes have provided interisland transportation.

SAILING CANOE

501 [651] [439] Large sailing canoes (*thamakathu*) are one of the most valuable objects of ceremonial exchange made in southern Lau. They are paid as tribute to high chiefs at Lakemba, who in turn frequently present them in ceremonial exchanges to chiefs of Viti Levu.

Canoe census

Thirty-two large, seaworthy, sailing canoes on the islands visited were distributed as follows: Fulanga 11, Kambara 8, Ongea 7, Mothe 6, Namuka 0. On Kambara the distribution between villages was Tokalau 1, Lomatchi 2, Undu 2, Nggalinggali 3. Many partly hollowed hulls, abandoned during construction, were seen rotting in the bush; and old, broken hulls were seen in all villages.

Navigation

502 A well-built Lauan sailing canoe is a seaworthy and swift craft. In a stiff breeze she easily attains a speed of 10 knots an hour. She sails best with the wind just off the stern but cannot sail directly before the wind, because the outrigger must be kept to windward. In stormy weather the man who holds the sheet watches the outrigger and the sail constantly. If he does not slacken the sail at a gust, the float rises out of the water and the canoe is in danger of capsizing. If the outrigger swings to leeward, the float is forced under water and the canoe swamps. Care is taken to balance the load on a canoe by favoring the outrigger side. If the load is unbalanced the canoe capsizes; if it is too heavy, the canoe sinks. Loads are often thrown overboard. A capsized canoe is righted by the crew and bailed out, and the journey is resumed.

If the wind is very strong the sail is lowered while a reef is taken in the foot of it. In dangerous gales the sail is lowered, rolled, tied, and adjusted to the mast in order to catch the wind. A canoe with lowered sail so adjusted makes 4 knots an hour in a gale. Lauan sailors say that a mat sail is better than a canvas one for the mat allows the wind to pass through and therefore the mast is not easily strained or broken.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

396 The canoe is steered with a heavy, long-bladed steering paddle (*uli*) made from greenheart inserted between the deck and the innermost stringer. It is attached to the canoe by means of a rope tied to two holes in the upper end of the blade. A large piece of coral tied with rope is used as an anchor. The [415] wooden bailer is the typical Oceanic scoop with handle within the cavity of the scoop.

[531 622] **Shell ornamentation.** Fine canoes belonging to members of the nobility are often ornamented with cowry shells lashed to the tip of the head-board, the masthead, or the outrigger. Formerly shells were used only on canoes belonging to chiefs.

504 **Repair.** Holes or cracks in the hull are repaired by inserting a wooden patch inside the hull and calking the seams with *yangai* pitch made soft with a glowing brand. Ongea men are said to be skilled in canoe repair work. Nearly every Ongea canoe shows a crack at one or both ends due to the inferior timber found on the island.

396 **Launching.** When a canoe has been completed a large feast (*solevu ni wangga*) is held by the builder and his clan for the carpenter. Whales' teeth, barkcloth, mats, or sennit are presented ceremonially to him. Kava is made and food is eaten by the owner on the deck of the new canoe. Eating and drinking on the canoe are forbidden until this ceremony lifts the tabu.

396 526 At the launching of the canoe a race (*rova*) is held. The owner provides barkcloth and occasionally mats and oil. These are suspended to poles held upright by young girls. The young men gather at some distance from the girls who sing rhythmically:

Toro, toro tchikau, toro voli yani tchikau.	Move, move from there to here.
Vaka vaka o! Rova pu!	Ready, go!

At the last two words the racers start running toward the girls. The winner gets all the property he can carry. The remainder goes to the carpenter. On this occasion the canoe is named, often for a child of the owner. Canoes are [552 765] known by their names. A canoe is occasionally a memorial to the dead (*lawa ni mate*—sail of the dead).

[504] The completed sailing canoe is not housed in a shed but is beached and covered with coconut leaves or sheltered under a leafy tree.

PADDLING CANOES

● 501 Paddling canoes, like small sailing canoes, are used inside the reef for fishing, turtle hunting, and intervillage transportation. On the island of Namuka where the art of sailing canoes has been lost, paddling canoes are still used for fishing in the lagoon. They are poled in shallow water. They are built of local wood on practically every island and are usually smaller,

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

lighter, and less finished than sailing canoes. They are built quickly without ceremony unless the owner wishes to have a small race (*rova*) at the launching.

There are two types of paddling canoes in Lau, the *velovelo* and the *wangga vothe*. The single dugout type called *velovelo* is not often seen. It is more suited to river than to lagoon use. One at Undu, Kambara, consisted of a dugout of *makota* about 6 meters long cut according to the usual canoe hull pattern. It had low washstrakes resembling stringers, 3 primary and 2 secondary booms crossed by 4 stringers, and a short float joined to the booms by 6 pairs of stick connectives, 2 pairs to each primary boom. This type of canoe is used on the rivers of Viti Levu and called *takia*, according to Hornell (16, pp. 304-306).

The built-up dugout type of paddling canoe, called *wangga vothe*, is common in Lau. One in use on Fulanga consisted of a dugout of *makota* 5.75 meters long, washstrakes 15 cm. high, 3 booms, 3 stringers, and a float joined as in the *velovelo*. This type of canoe is called *wangga vakatau* on Viti Levu, according to Hornell (16, pp. 306-307).

DOUBLE CANOES

Sauthoko

The construction of a large, double canoe of the type called *sauthoko* took at least two years and involved elaborate feasts and ceremonies. Only a chief could command the resources and labor necessary to build one. When a Lauan high chief wanted a double canoe built he sent instructions and property to his carpenter on Kambara or another one of the timber islands in southern Lau. The carpenter had charge of the construction of the canoe, and he selected the timber and picked his assistants. A large trunk of greenheart was used for the large canoe, *mbau* for the small one. On the day of felling the tree a great feast called *mangitchi ni vaka mbale* was held in the bush. The series of feasts were *mangitchi vi vanua* (feasts of the land) provided as tribute to the chief by the people of the island. In construction the *sauthoko* resembled a very large *thamakathu* with a small canoe of the same type used instead of a float. The hull was shaped, turned, and hollowed as a sailing canoe is today, except that more labor was involved. The work was done with stone adzes. To hollow the hull first a heavy adz (*vula ono*) was used, then a short handled, thick adz (*i kotchi*), then a lighter adz (*vulevatu*). The finishing was done with an adz which could be turned on the haft.

While hauling the hull to the shore the men sang rhythmically:

Unga e! Unga e!	Land crab e! Land crab e!
E nggasi ki sa[illegible]a ko unga	Land crab crawls like an old man
Unga e! Unga e!	Land crab e! Land crab e!

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

501 396 When the hull reached the shore a large feast was held. The hull of the small canoe was prepared in the same way. Next the head- and stern-boards were constructed. The two canoes were connected by booms called *i kaso*. If the double canoe was built by a *lemaki* carpenter the small canoe (*thama*) was attached on the right of the large canoe (*kata*). A wide deck was constructed over the booms and a small canoe house (*vale wangga*) was built on [354] deck. A fireplace (*mata ndravu*), at the end of the canoe house toward the stern, was shifted according to the tack. It consisted of a large hollow block of *puko* wood or a large kava bowl. Sand or clay was placed in the hollow, then earth oven stones. A wood fire was built on the stones and removed when they were hot. Food wrapped in green leaves (banana, breadfruit, or *cruevu*) was placed on the hot stones and covered with leaves.

While the canoe was under construction it was tabu for any person unaccompanied by the carpenter to look at it. If the tabu was broken the offender had to make atonement (*ore*).

A Fijian double canoe of the *sauthoko* type, belonging to Percy Turner of Suva, has been described by Hornell (16, pp. 319-324).

A great feast was held at the launching of a double canoe. The chief, standing on the float, directed the race. Then the carpenter presented property consisting of woodwork collected from his clan, together with the canoe itself, to the chief. This was called *musu wangga*. In return the chief gave craft articles, a piece of land, or a woman to the carpenter.

On the double canoe parts of the deck called the *nggela tambu*, the *thaku* [622] *thamba*, and the *vale wangga* (canoe house) were reserved for the chief. A chief's canoe carried a flag of *masi* attached to the yard.

Tambetembete

504 Double canoes exceeding the length of a single tree (at most about 13 meters) were made of planks built up on a keel. This type was called *tambetembete*. None is found in Fiji today, but a double canoe believed to be of the *tambetembete* type is described and illustrated by Williams (27, vol. 1, pp. 73-76, fig. p. 86).

An old informant, Semitchi of Mbutonikoro, Mothe, told me of a *tambetembete* double canoe called Tangimautchia. It was built on Fulanga just [73] before the measle epidemic in 1875 by Setareki, *matai* (carpenter) *Valona*, from Tonga, for Tupou, a Tongan chief. Tupou remained in Tonga and sent his herald, Hala Hafihafi, to Fulanga. Hala Hafihafi and his wife and children remained on the island during the two years required to construct the canoe. The *tambetembete* was of greenheart with mat sail. Semitchi, who was about 16 years old at the time, was a member of the crew which sailed her to Tonga. Ten of the crew were Tongans. There were about 25 men and women aboard. The canoe carried a load of mats from Fulanga. They sailed north-

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ward to Mothe, where they awaited a good wind. The trip to Tonga took about three full days. Semitchi remained for two years in Tonga and then returned to Lau on the cutter *Nakau*.

Woodwork

Wooden Bowls

The islands of Kambara, Fulanga, and Ongea produce most of the wooden bowls (*kumete*). They are made only by carpenters. The bowls are cut from a solid section of greenheart with metal-bladed adzes and are polished with the point of a boar's tusk (*i kari ni kumete*). The tusk is highly valued private property inherited from father to son.

There are several types of wooden bowls, and each type is made in several sizes.

Figure 9.—Types of *tanoa* rim profiles: a, *tanoa ntchina*; b, *sese ni tanoa* (type 1); c, *sese ni tanoa* (type 2).

The *tanoa ntchina* (fig. 10, *a*) is a round, gracefully curved bowl with inverted, shallow, dome-shaped body set on four strong, tapering legs. The rim is circular with convex upper surface. It forms an unbroken curve outward from the side walls (fig. 9, *a*). Between two legs is a perforated, V-shaped lug (*ndalingana*) by which the bowl is suspended with sennit. A section of a trunk of greenheart is split vertically down the center, each half furnishing material for one bowl. The surface where the split occurred is leveled with an adz. The carpenter, using two sticks as a gauge, traces with a sharp point an inner and an outer circle on the smooth surface to mark the edge of the rim and the cavity of the bowl. He then marks the position of the legs just inside the curve of the rim. He carves out the bowl with small adzes and polishes it with a boar's tusk. The *tanoa ntchina* is used as a kava bowl. The natives agree that it is an old Fijian type.

The *sese ni tanoa* is a round bowl with four legs and a V-shaped lug. It has a deeper cavity than the *tanoa ntchina* and differs from it in the curve of the rim. There are two types of *sese ni tanoa*. The rim of type 1 (fig. 9, *b*) in this study, is definitely bent outward. It forms an angle of almost ninety degrees with the side walls. The upper surface of the rim is flat. The rim of type 2 (fig. 9, *c*) in this study, extends upward to a straight edge (fig. 10, *b*). The legs of the *sese ni tanoa* are slightly more cylindrical and more

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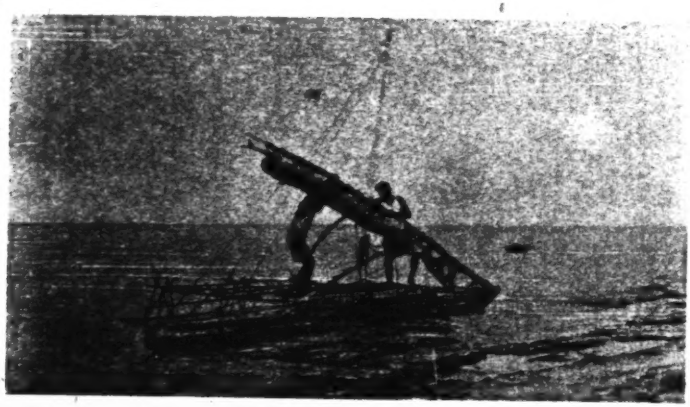

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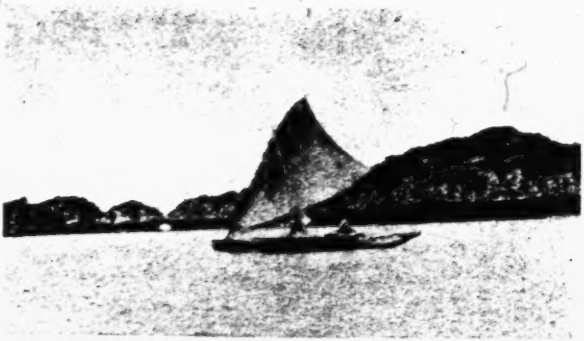

B

A, TWO BOYS FURLING THE MAT SAIL OF AN OUTRIGGER SAILING CANOE. B, SMALL CANOE UNDER SAIL IN ONGEA LAGOON (PHOTOGRAPH BY E. H. BRYAN, JR.).

[End Plate 5]

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539 776 able to return again to its body,' said Ligadua, 'for no world-man has ever yet come back from Burotu.'

"But Tui Liku continued to beg very hard, until at last Ligadua consented. But he warned him to follow exactly in his footsteps, and also to do everything exactly as he did, or Tui Liku would never return again to earth.

"So they went down to the beach where the surf-waves were rolling in. 'Now, when a white wave comes, wait, and do nothing; and when a black wave comes, wait, and do nothing; but when a red wave comes, jump. For the red wave is the true ferry-boat to Burotu,' said Ligadua.

"Whereupon he called out, *Lele mai Mua Vesi, Lele mai Mua Vesi* (bend over towards us a 'chiefly canoe'—meaning the red wave the colour of *vesi*-wood—for at Ono the *mua vesi* were the canoes of chiefs alone in those days; the common people, as now, using hollowed coco-nut logs for their canoes). And then a red wave came, and they both jumped, but the spirit only of Tui Liku went on with Ligadua to Burotu, for his body was washed back on to the beach. And the name of that place is 'Vunikatavatu.'"

* * * * *

"So they reached Burotu Island, and entered the town, which was a noble town with fine

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with troubled eyes on the burnt houses, the trees destroyed, and the canoes and other property wilfully smashed. And among other things that had been destroyed in the fighting was the great drum of Matokano.

"Now, as you know, sir, Ono is but a poor land for trees, and we have no *vesi*, the fine timber tree that is so useful to us people of Lau, and we have to go over many miles of ocean to get *vesi* canoes, bowls, and other things from our brothers of Kabara Island. But the distance is great and the dangers many, and that is why our ordinary fishing canoes, as you have seen, are made only of hollowed coco-nut trees, joined in the middle—though for long journeys we must needs have *vesi* canoes, for they are the iron ships of us Lau islanders. So Tui Matokano gathered his people together and told them to prepare much *gatu* (native cloth) and to weave the fine mats of Ono, and get ready for a *solevu* (a bartering) at Kabara. And good was their sailing to Kabara, and the gods were favourable, and they obtained four canoes and many bowls and a great new drum whose like had never been seen before. It was of rich red *vesi* wood, smooth as a polished stone, and half as high as a man did it stand. And the sound of it was better than Tui Matokano had ever heard before.

"And one day Tui Matokano said, 'Here is

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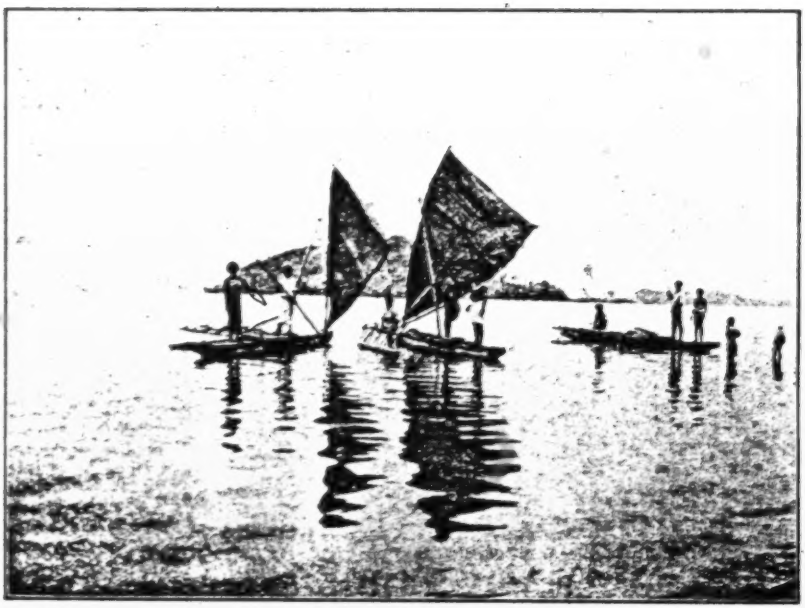

"They launched the canoes."

[facing p. 72]